



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3-4

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OLIVE TREES,

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EDITORIAL NOTES,

1908

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1908.

12.

QUESTIONS OF THE HOUR.

THE PRINCE OF PEACE.

HON. WILLIAM J. BRYAN.

(CONCLUDED FROM PAGE 246.)

I was thinking a few years ago of the Christmas which was approaching and of Him in whose honor the day is celebrated. I recalled the message, "Peace on earth, good will to men," and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To reinforce my memory, I re-read the prophecy, and found immediately following the verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end, for, adds Isaiah, He shall judge His people with justice and with judgment. Thinking of the prophecy, I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, the *Prince of Peace*, and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart, and His teachings when applied will bring peace between man and man.

All the world is in search of peace; every heart that ever beat has sought peace, and many have been the methods employed to find it. Some have thought to purchase it with riches, and they have labored to secure wealth, hoping to find

peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money-making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business, and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought—vain thought!—to find peace in political prominence; but whether office comes by birth as in monarchies, or by election as in republics, it

does not satisfy a selfish ambition. An office is conspicuous only when few can occupy it. But few in a generation can hope to be the chief executive of their city, state or nation. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the comfort to be found in the belief in an overruling Providence. The Bible is full of assurances that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the "Ode to a Waterfowl." After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

Thou art gone; the abyss of heaven

Hath swallowed up thy form; but on
my heart

Deeply hath sunk the lesson thou hast
given,

And shall not soon depart.

He who, from zone to zone,

Guides through the boundless sky thy
certain flight,

In the long way that I must tread alone,
Will lead my steps aright.

He has brought peace by giving us assurance that a line of communication can be established between the Father above

and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the deathbed of her babe, or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness, and found that he had expressed himself about as follows: "I do not say that there is no God; I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one can find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth into a new life, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rose bush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and in-

animate, though changed by the forces of nature into a multitude of forms can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live to-day! I am sure that, as the grain of wheat contains within an invisible germ which can discard its body and build a new one from earth and air, so this body contains a soul which can clothe itself anew when this poor frame crumbles into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with those whom he knows to-day, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus in laying the foundation for peace.

Christ has given us a measure of greatness which eliminates conflicts. When His disciples disputed among themselves as to which should be the greatest in the Kingdom of Heaven, He rebuked them and said, "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness; it always has been true, it is true to-day, and

it always will be true, that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of every life. Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will have taken an immeasurable step toward peace when it estimates a citizen by his output rather than by his income and gives the crown of its approval to the one who makes the largest contribution to the welfare of all.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race, but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it and they do not like it. This makes him angry, and seizing a club he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge, and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—be not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to.

But I am farmer enough to know that if I cut down weeds they will spring up again, but I know that if I plant something there which has more vitality than the weeds, I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about His plan of propagating good, Christ went into detail and laid emphasis upon the value of example—so live that others, seeing your good works, may be constrained to glorify your Father which is in Heaven. There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument.

It may be a slow process—this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks, and then we wage earnest campaigns to secure the endorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate of man's duty toward his fellows, and

enjoined upon us the rule *Thou shalt love thy neighbor as thyself*, He presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient, and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First, let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice, if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employe were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood, will friendship and harmony be secured. Both employer and employe need to cultivate the spirit which follows obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy

will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied to-day than ever before, and that with this larger study will come an application of those teachings to the every day life of the world. In former times men read that Christ came to bring life and immortality to light, and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good.

But this Prince of Peace promises not only peace, but strength. Some have thought His teachings fit only for the weak and the timid, and unsuited to men of vigor, energy and ambition. Nothing could be further from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the triumph of his cause. What matters it whether he shares in the victory? If every word spoken in behalf of truth has its influence, and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God can chase a thousand, and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to

make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the Roman emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, What is it that can enter into the heart of man and make him die as these die? They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the Church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of to-day had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart, and grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by thy ray,
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Our readers will be glad to have a letter written Oct. 23, 1908, by Miss Mattie R. Wylie:

The greater number of us have returned to Latakia, after our summer wanderings. You are perhaps aware that I took a vacation this summer. I greatly enjoyed meeting missionaries of other fields, and comparing work. One has no idea till one meets others the amount of work being done, and the different ways to extend Christ's Kingdom. We are all one in Him when we endeavor to bring souls to Him. I had the pleasure of meeting several missionaries from the U. P. Mission in Egypt. One, Miss Smith, I met thirty-three years ago, on my first journey out here. She has been a missionary three years longer than I have been. Is now in charge of an orphanage, for the most part, I think, supported by the Egyptian people.

I spent a few days in Suh el Gurub with my missionary life friends, the Hoskins. As you know, I came here first with Mrs. Hoskins' family, Dr. and Mrs. Eddy and three daughters. It was a great privilege to know such devoted, consecrated people, and it has always been a help to me. I then went to Bludan to visit my dear friends, the Crawfords. Mrs. Crawford and I had not met since our fathers went to the heavenly home, the same day. And we talked much of former friends and former days. I then came to Sukoluk, to visit Mr. and Mrs. Kennedy. They are doing a grand work and getting a good hold in Alexandretta.

Miss Edgar and Miss Patton also joined me. Miss Edgar and I returned three weeks before school opening to get ready. I found a good deal had been done by the

helpers in my absence: Repairs, white-washing, house cleaning and some of the stores. But my two good teachers and myself, with the servants, had a busy time to be ready, and so had Miss Edgar, with her help. We opened school Oct. 6. Our classes are all arranged and the teachers are all working with a will.

Dr. Balph is busy going to and from Gunaimia. He hopes to get the first story of the building up this fall. That will be used for worship, and then the second story for any of the missionaries who may wish to spend a few weeks or days there.

Mr. McFarland has preached the last two Sabbaths. He expects to go to Alexandretta to help Mr. Kennedy a little for a week or two.

We have a telegram that Miss Elsey will be here Saturday. She is the daughter not only of my own friend, but of my father's friend. Her father and mother were intimate friends of my school days. It is time for my class, so I must close. With kind regards to all.



In a personal letter of the same date Dr. Balph says, respecting Gunaimia: "We ought to have an organized congregation there, but the people are hardly ready for it, though the number is sufficient. There is no difficulty in getting a congregation of sixty or eighty every Sabbath, and almost every evening while there I had from fifteen to twenty in for evening prayer." Speaking of the Latakia hospital, he says: "I did not take in any patients till the 15th, and now there are eight."

We are also indebted to Dr. Balph for the pictures printed with his article.

Mersina, Asia Minor.—A personal letter from Rev. C. A. Dodds, dated Oct. 26, 1908, contains items of general interest:

Our Mersina schools—and the same is true of the Tarsus school—opened with a small attendance, which has been gradually increasing. Miss French, although new, has shown commendable wisdom in her conduct of the school, but the strain is pretty heavy on her, which, coupled with the blow sustained in the news of her mother's death, would seem to have undermined her health to some extent, as she seems to be scarcely ever free from headache. The weather, too, for the past two weeks has been very trying, and mosquitoes have been more numerous than at any earlier period of the summer. As I sit writing I am batting and slapping at them constantly, and they are far worse on the lower levels. We live on the third floor.

Ramadan closed yesterday, and to-day the feasting following the month of fasting began. There has been considerable tension in the atmosphere, especially in Adana, for some days past. Nearly all the soldiers of the district had been sent away—in pursuit of Ibrahim Pasha, the Kurdish chief, it was said—and there was a great deal of uneasiness lest there should be an outbreak during this feast, when religious fanaticism, fanned by the free use of firewater, would likely be at its height. A great many, both of the Armenians and Moslems in Adana, were buying largely of firearms and powder. I heard that the Gregorian priest here in Mersina had told his people that whoever had no sword should sell his bed and buy one. Rumors are persistent that the Armenians are plotting to assert their independence and to reclaim their lost kingdom of Armenia. To-day a shipload of soldiers came and their presence, it is hoped, will have a steadying effect on any

hotheads who might be disposed to precipitate troubles, and on any coolheads who might be disposed to foment them once they are started.

We are as men that dream, these days in Turkey. How unnatural it seems to see people coming and going at the port with perfect freedom, without being scalped and skinned and very possibly imprisoned by the Turkish officials; and to have papers of whatever kind come straight through the Turkish office with no interference whatever. The latest excitement is the boycott against Austria, including a war on the fez, nearly all the fezzes being made in Austria. I was in Tarsus and Adana a short time ago, and there was hardly a fez to be seen, unless occasionally an old wornout one that was barely recognizable. In the place of the fezzes had come such a motley array of headgear as I suppose could hardly be matched anywhere else. It seemed as though some fairy with her wand had touched the thousands of redheads and transmuted their unity into a veritable Babel of form and color, such as it would baffle me to attempt to describe. And all this in a land where but a few months ago the fez was the badge of the Osmanli citizen, to discard which would have been looked on as a misdemeanor. The storm has not struck Mersina so hard, and fezzes are still the prevailing headgear here, though there is also a large admixture of hats, caps and nondescripts.

We have continued our work at Karadash, experimentally, for another six months. I think I wrote you that we had decided to discontinue it. The Bible reader there reports a school of twenty, with others yet to come. The new conditions have opened the doors for us, but we had not counted on the revolution in making our estimate, nor have we at present men available for taking advantage of

our privileges. But it is to be hoped that henceforth there will not be such a mad rush on the part of the young men to get out of the country, and that many may return—if freedom continues and develops.

We are rejoicing in the advent of Mr. and Mrs. Willson, and are glad that we had the pleasure of a day's visit from Miss Elsey also. So far as we are able to judge, they are of the right sort. - - - They arrived here Thursday, Oct. 22, and Mr. Willson began on the Arabic the next day. To-day Mrs. Willson has begun.

Cyprus.—Rev. Walter McCarroll, in a communication to the Board of Foreign Missions, Oct. 30, 1908, writes as follows in regard to the Larnaca school:

Your action cancelling the appointment of my brother to Suadia is most satisfactory; and I thank you for permission to secure if I can a teacher for the school in Larnaca.

The school was opened on Oct. 1, with an attendance of thirty students, which is very satisfactory for a beginning. It is necessary for me to be present in the school the whole time from 8:30 to 4:30. I teach two Bible classes daily, and have one student going through the Confession of Faith; so that three periods I give to the above and the remainder of the time to secular branches. We have a full corps of teachers, and have gotten the school well organized. It is, however, impossible for me to give my whole time to the school and do the other work that is necessary, so if it is possible a teacher must be secured. To that end, I have written to Rev. Henry George, of Geneva, to see if he can find a suitable young man willing to come out for three years or more.

Am sorry not to be able to write more at length, but it is difficult to find the necessary time with an undistracted mind.

China.—The mail bag from Tak Hing Chau is running over this month. We begin with a cheering letter from Dr. Kate McBurney, dated Oct. 9, 1908:

After spending a month at Cheung Chow—or Long Island—the last of us made arrangements to leave the island on the Monday boat, which leaves the wharf about 6 A. M. As we lived about a mile up a very steep hill or mountain, and had considerable luggage, we had to send most of it down on Saturday. The only other foreigner on the island—Sergeant Gordon, in charge of the police force of the island—kindly permitted us to store it in his house over Sabbath. We kept only what we had to have—and that was very little—to do over Sabbath.

About 5 o'clock on Sabbath evening the Sergeant sent one of his Indian policemen up with a note to Mr. Mitchell, saying that the Chinese on the launch from Hong Kong told him that the typhoon ball was up in Hong Kong, indicating a typhoon within two hundred miles of the colony. We first saw to the closing up of the houses, and then it was remembered that the advice of one who had been through a typhoon before we came down, that leveled to the ground four new houses built by missionaries, was to close up the house and get out of it. We had not felt especial alarm, as the Sergeant said his barometer was not indicating the approach of a typhoon; but as Mrs. Mitchell had been confined to bed with an abscess on her knee, it was thought best to get her out at least. She was forthwith made ready and carried down the long, steep road on a stretcher improvised on Saturday in readiness for the early start on Monday.

They received a warm welcome at the Sergeant's. There was a heavy wind in the night, but the typhoon did not come. As it still blew when it would have been

time to get up, we decided it would not be safe to go to sea in the small Chinese launch available, and so stayed abed, thinking to rise at the usual time. But by and by a messenger arrived, saying that the captain would wait for us if we cared to go. We decided to go, and forthwith made our preparations and our exit as speedily as possible.

By the time we reached the launch, the rain was falling heavily, and the launch was tugging at her cables and rocking on the billows, until they had to haul down the canvas overhead for safety. It takes about an hour to go to Hong Kong, so the prospect of a rough voyage with no cover was not exhilarating. The poor old compradore looked ashen, and his eyes stood out in prominent relief, as he told us we could go if we wanted to, but they could not risk our heavy luggage. We decided to wait until the next day, and he looked greatly relieved, and we all felt relieved, and the Sergeant would not allow us to go back up the hill, but gave us room in his house, where we spent the day comfortably, with the exception of the one who was suffering, and it was a bad day for her.

Next morning we went aboard with very happy memories of our stay with Sergeant and Mrs. Gordon. We had been disappointed at not getting to Hong Kong on Monday to catch the *Ss. Sun Ui*, as otherwise we would have to go via Canton, which would take longer and necessitate a troublesome transfer there. To our delight we found the *Sun Ui* still there, as it would not dare leave its moorings the previous evening. So by Thursday morning we arrived in Tak Hing, excepting Rev. and Mrs. Mitchell, who stopped over in Hong Kong. On our arrival we were met by those who had preceded us, and were all very glad.

The Sabbath following was the beginning of our preparation days preceding the communion on the first Sabbath of October.

On the Sabbath preceding our return the old great-grandmother of the Chungs at Che Tsai, passed away. A niece, a grand-daughter and her only sister were there at that time and there heard the Jesus doctrine and believed, so they all three came with the Che Tsai company. They expected to get here on Saturday evening. They left home at daybreak and came to Lin Tan and called a boat, expecting to reach here by early evening. They were delayed and did not arrive here until midnight, and had had no chance to eat since they left home, and had walked nine miles to the boat. One was the old woman above mentioned and four were school girls. We were looking for them and had arranged food and places to sleep. We did not know how many there would be, but there was enough for them to eat and plenty of floor space to sleep on, so they did not fare so badly after all. There were forty-one; I do not know how many there were in all from the Lin Tan district, as some came afoot.

The woman's building was called into use, although not yet finished, and sheltered over twenty women and children at night and in daytime there were usually about forty who remained between services.

There were four services each day. The first at sunrise time, although on account of rain we did not see the sun rise until well along in the week. The first service was led by either a foreigner or a Chinese, and these meetings were well attended and helpful, being only the reading of Scripture, singing of Psalms and a number of prayers. The statistician will be able to give the number

more definitely than I, but I would risk saying there were well up toward a hundred attended these meetings.

The ten o'clock meetings were in charge of Rev. J. A. Kempf, and the 2:00 P. M. meetings in charge of Rev. A. I. Robb. Seven o'clock P. M. meetings were held for prayer and exposition of Scripture, and were in charge of Chinese leaders each evening. Many applicants presented themselves, so that the "Mook Sz" was kept busy in the intervals of meetings in examinations. Seventeen were received, two of which were women. Both the women and some of the men were converted and ready to become applicants before we foreigners ever saw them. Those from the north of this region who came said there were many who wished to come who did not come because they heard there was cholera here. There was an outbreak of Asiatic cholera, but by the time of communion Sabbath we heard very little about it. When we asked about it, the teachers said that the disease had diminished six parts out of ten. At the height of the outbreak, one of the patients in the mission hospital took cholera. My sister, who was alone in charge of the hospital at the time, did all she could, but was glad when the family sent a chair down and took him home. After he had left the hospital, she told the rest of the downstairs patients in the men's ward, that she was going to clean up, and asked them to go upstairs. They said, "Oh, this is not important—just mop up where the man vomited, and it will be all right."

She said, "You can either go upstairs or home—suit yourselves."

They went upstairs. Then the physician in charge, with her assistants, made a raid on the premises so thorough that you would not think a cholera germ

could possibly have escaped, and then left it to the soothing influences of the tropical sun and the breezes. After an interval of absence the doctor found the patients all downstairs ready to spend the night. They confessed to having come down without permission. She suggested that they go upstairs again. They went.

During the second night following, another man developed symptoms, and came downstairs, where he was found the next morning outside the building. He was brought into the lower ward before sunrise and given every attention possible, but he succumbed about 8:30 A. M. He had come from the Lin Tan district and had permission to return home on the day he died. He was much better of his original trouble, and seemed happy at the thought of going home. He had been here less than three weeks, but showed an interest in hearing "the doctrine." We do not know whether he believed or not. He had the opportunity.

At communion time an old man came a long distance with a son who was already an applicant. This old man is a "read book" man, and Mr. Robb found him very intelligent as a Bible student as well. When he asked the old man what he believed in before he heard the gospel, he replied promptly, "I followed Confucius and Mencius." Mr. Robb then asked, "In what way do you consider Jesus superior to them?" With an expression of satisfaction on his countenance that was unmistakable, he replied: "Jesus is able to save me from my sins."

My letter is lengthening out rapidly, but I think I must tell you of A Kwan, a nice little woman, whose mother has been a Christian several years. A widow? No, but if it was not wicked one could almost wish she was. Soon after her

mother believed, A Kwan began to come to the meetings, but her wee daughter feared the foreigners, and would scream if she was brought into the meetings, so her mother was a familiar figure outside the door, pacing back and forth with A Le Mui on her back. In some way she managed to commit the Lord's Prayer and the Ten Commandments. All at once she stopped coming, and we learned that her husband had heard she was listening to the foreign devils' doctrine, and had beaten her brutally. After a time she began to come again, and said she truly believed, but did not dare speak it out to any but her mother and the foreigners. She would do any kind of work—carrying mud, brick, sand or anything, just to get down here and at the same time have money to give her husband, as he demanded in the evening. After a long time, I was surprised to see her come into the inquirers' class one day. I made no comment, but waited until I had a quiet opportunity. She told me she meant to attend the class even if she could not apply for baptism. Just about a year ago she came into the class, evidently in some distress. As I had always talked privately with her about her personal affairs, I tried to not show that I noticed her trouble. In answering a question she mentioned that no one knew how great her troubles were. I said: "There is One Who knows and can help you." She said, "But my husband is so wicked; you do not know how wicked he is." As she had herself thus spoken so freely before the class I had no further hesitation in speaking just as freely. We talked over the matter and agreed to make it the subject of prayer, that this man should be converted, or at least should be made willing to allow his wife freedom to do what she desires to do. That was a year ago last week. The man has not been converted. He does not

allow his wife freedom in religious matters. He beats her unmercifully if she does not bring in as much money as he thinks she can earn in a day. About two weeks ago, as we came out of Mr. Robb's study with the women who were being examined for baptism A Kwan came and asked if she could be received as a candidate. Mr. Robb asked her a few questions and then asked her if her husband was willing. She said she had not asked him. This surprised us more than if she had said he was willing. Mr. Robb said that this was a question each one has to decide for himself, but that if she could get her husband's consent beforehand, it might prevent difficulty afterward. She seemed to think the case a hopeless one, and as her examination did not reveal any reason to the contrary, she was registered as a candidate for baptism. I have not had the courage to ask her whether her husband knows, but we believe she has chosen the better part, which shall not be taken away. A Kwan has had the courage to pray for her husband in class, and I think she has little to encourage her faith if she is to judge by his actions. Her little girl is about five years old and not afraid of us now, and promises to be a bright girl if she ever has an opportunity.

There are now ninety-five Chinese members; and seventy-nine Chinese sat down at the Lord's table.

Oct. 12.—Rev. A. I. Robb's training school, the boys' school, the girls' school and the women's school have all opened. The latter was opened with a week of special meetings. You will know ere this the sad reason that takes from our midst Rev. and Mrs. Blair, and their dear little sunbeams. We must not murmur or complain. It is an inspiration to the rest of us when we see with what faith, resignation and even courage, these brave soldiers

cheerfully take up this cross and follow.

P. S.—Rev. W. M. Robb made his maiden effort in an address before the women during the week of special meetings. He is a modest young man, and would not wish me to say all the nice things I think about it, so I will spare him. However, he did not give us the impression that his aim was his own glory, and we believe the effort was blessed and that it will be followed by many opportunities to speak for the Master.



The news in Dr. McBurney's letter is emphasized in an official communication to the Board of Foreign Missions from Rev. A. I. Robb:

It is with mingled feelings of sorrow and joy that I write to you at this time. Two days ago I could have written—and planned to do so—in triumph over what God has wrought in this place. Our joy in His goodness has not been lessened, but sorrow has been added. Monday morning at 7:00 A. M. closed the largest and most successful week of preaching, followed by communion, that we have had yet in Tak Hing. Four meetings a day were held as usual at 6:30, 10, 2 and 7. The average attendance for the week, as nearly as one person could count, was one hundred and twenty-five, with a minimum of eighty-two at the first meeting and a maximum of one hundred and fifty-eight at the communion service. As usual, we entertained those from a distance, and you will see that our work is mainly outside our immediate locality, when I tell you that at eighteen meals from Saturday evening until the second Monday, two meals a day, we served 1748 meals, or an average of 97 at each meal. This cost the church exactly one and five-sixths cents a meal, U. S. coin, which is certainly not extravagant even for China. The interest shown was fine, and I have

seen no meetings here which seemed to depend as little on the leaders for impetus and interest. Brother Kempf and I took one service each day, he preaching the morning sermon on Saturday and the action on Sabbath. I conducted the examination of candidates and also the baptisms and the communion service. The examination was no light task, as some thirty-five persons were dealt with, either as candidates for enrollment or for baptism, and we think a candidate cannot be examined in much less than half an hour.

Seventeen adults were baptized, fifteen men and two women. Of these, one is a relative of our Christian village, and a man who gave them many a sad day when they began to come out for Christ, and the quiet joy of the Christians was good to see when he came out on the right side. There is no doubt that he is a thoroughly changed man. Another man was received on first examination. He is a scholar, and I think a gentleman, sixty-one years old, and has practiced every sort of quackery known to the Chinese, from medicine to finding lucky spots for graves and all the rest. He seemed like a man who had been searching all his life for something that would satisfy.

I asked him what he believed before he heard of Christ, and he replied, "I believed in Confucius and Mencius, but when I learned that Christ is superior to them, I believed in Him." "In what respect is He superior?" His reply was classic in its conciseness and completeness, but I cannot put it in English without spoiling it. In substance it was this: "Jesus has power. Confucius taught (kaau) men, but he cannot save (kau) men. (The difference in the two words is very slight). Jesus has power to forgive sin. Confucius cannot. Jesus had power to lay down His life and take it again. Confucius could not. Jesus is

the Son of God, and Confucius only a man, and when I learned who He was I just accepted Him, so that my sins might be forgiven and I might have the joys of heaven." His son, who enrolled last spring, was baptized with him, and another son enrolled. They have offered a house for rent in their village for a chapel at the nominal rent of \$8 a year, and the natives voted \$30 of their own money to fix it up. You will not marvel that our hearts have been uplifted with joy. I never saw seventeen persons baptized at one time before, and I count it an honor to have been privileged to a share in it.

On Tuesday evening a letter came from Brother Blair saying they would be home from Hong Kong the next morning. Further saying that the sight of his left eye is hopelessly gone, and a return to the home land at once an imperative condition of retaining the other one, which is not normal. We discovered something wrong with his vision in July, but the appliances here were not such as could handle the case, and before he could get away to Hong Kong he was taken ill with tropical dysentery, which kept him down for eight weeks, seven of them in the hospital. It was after he was well again that they examined his eyes, and the enclosed statement is conclusive, as Belilios is a specialist. You will have a cablegram soon after the time of this writing. I am sorry we omitted the route and date of sailing, but you will have this before his steamer is due in San Francisco unless it miscarries. He sails on the Asia, Oct. 17, and is due in San Francisco Nov. 13, just thirteen years from our first sailing from that point. Their destination is Cleveland, 2255 East Seventy-first Street. This providence is a crushing blow to them, even though not entirely without warning, and it is with sad hearts that all are helping them to get ready for their journey.

Some of the older steamers have recently reduced their fares to intermediate rates, and they are taking one of these in order to make their expense as light as possible. They are both fine missionaries, and if the Lord permits him to engage in active work at home I am sure he will do a work for this Mission that would have been impossible had he not visited and labored here for a year.

Our schools have all opened, and the steady demand of duty is good for us, in the midst of so many things to stir emotion. There are some questions as to a definite educational policy that we will probably ask you in the near future, as our work is reaching a point where we must work systematically and according to a previously determined plan. It has been largely haphazard and according to individual preference so far.



In connection with this official letter we publish the medical statement in regard to Rev. R. A. Blair:

HONG KONG, Sept. 29, 1908.

We have to-day examined Mr. R. A. Blair of Tak Hing, and find that he has lost the vision of his left eye, due to detachment of the retina. In view of the fact that his work in China will involve much close study of Chinese characters, we strongly recommend that he at once give up study and return to America, where he may be able to do other work and be within reach of expert treatment.

R. MACLEAN GIBSON, M.D., C.M., LD.

R. A. BELILIOS, M.D., F.R.C.S. (ED.)



We will also give our readers Mr. Blair's letter of Oct. 12, 1908, though it was not written for publication:

As you will already know, we have been ordered back home. I am not allowed, nor do I feel like writing very much. It was the one thing that I had hoped and

prayed would never happen unless there was no more need of foreign missionaries here.

Going home is much worse than ever leaving home was, and we feel that we are being deprived of the greatest privilege on earth; but "He doeth all things well," and while He does not deem us worthy to work for Him here, we hope there may be some place yet in some sphere where we can do something for Him, and so are constrained to say, "Not *my* will, but *Thine*, be done."

We expect to sail on the Asia for San Francisco Saturday the 17th, reaching there Nov. 13. I have had a letter written to Mr. Allen to meet us there. We expect to go to Mrs. Blair's home at Cleveland, Ohio, 2255 East Seventy-first Street, where we will be until we can get something definite arranged. Mrs. Blair and the children are well and are a great help to me. I am feeling very well physically, but not allowed to as much as lift a suit case.

I can only say to the Board that I am

very sorry that I have been such an expense, and that if the Lord ever gives me the power to be of any use I will count the Mission in China and the Board to have first claims after my family.

P. S.—The missionaries here have all been most kind and would almost, in the language of the Apostle, "have plucked out their own eyes and given them" if that were possible. These last few days here will always be a precious memory.

Friday, the 16th.—Have reached Hong Kong safely, and have all trunks on board. We embark in the morning. Dr. Scott and Mr. Kempf came along and have given us much needed help. Mr. Mitchell is still here, so that we are still in the midst of friends. Mrs. Mitchell is much better, but will not be out of the hospital for some time yet. Please excuse pencil.



A personal letter from Rev. W. M. Robb, giving his testimony and impressions in reference to recent events in the Mission must be held over till the next number of OLIVE TREES.



Men are not saved in masses; but one at a time. Even in great revivals, where multitudes flock to the altar, the work of conviction and of decision is personal, each soul for itself arriving at the point of surrender and confession.

It is the personal work that does the business. "Thou art the man," is the typical text. One by one souls are born into the kingdom.

Some one relates how Julia Ward Howe, author of the "Battle Hymn of the Republic," once wrote to an eminent Senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master whose personal words and work make up the bulk of his life record.

"He who waits until one can save many souls will never save one."—*Michigan Christian Advocate*.



Christianity, in its sadly imperfect development, is as a matter of fact at the head of the world.—*Gladstone*.

MONOGRAPHS.

THE DEATH OF A GODLY MAN.

The Latakia Mission desires to put on record its appreciation of the character and work of our lamented brother and fellow laborer, Yakob Juraidiny.

He was born March 17, 1837, and died June 26, 1908. The summons came to him suddenly, while he was on the way to his native place to spend the summer vacation with his children. His wife accompanied him in his journey of a day and a half by horseback, and a half day by carriage and train. The toil was too much for his strength; he dropped dead at the Beirut station and was taken home to Shwaifat a corpse. Suddenly their anticipated rejoicing was turned into mourning. He leaves a widow and seven children. Two of them are yet in school at Beirut, one is married, and three are teachers in mission schools; and the eldest son is practising law in Egypt.

Yakob Juraidiny served the Master as teacher and preacher for about forty years. He was licensed in 1882, and ordained to the eldership in the Latakia congregation in 1890.

He was put in charge of a boys' boarding school first at Bahamra, next at Suadia, and finally at Latakia. Since 1896 he has labored at Tartous. He was willing to work wherever the need was greatest.

He spent his life for the good of others. He was pre-eminently a good and upright man, and left a clean record everywhere he lived and labored. He was a man of sound religious knowledge, of good judgment, and a lover of peace.

He exercised special care in the training of his own children. He held family worship morning and night, with singing

of Psalms, Scripture reading and prayer. In his household the Sabbath was a holy day. He delighted to study God's Word as well as to teach and preach it to others. His attitude was uncompromising toward all deceitful workers.

A comment often heard upon his life was, "There was none like him."

His family has lost a loving husband and father, and the Mission a faithful friend and worker; but he, being dead, yet speaketh. The memory of his upright and useful Christian life witnesses to the power of divine grace, and the true benefits of religion.

Our prayer is that the Lord may administer comfort to his sorrowing family, and give yet much fruit of his teaching and example, and raise up other standard bearers for the cause of truth and righteousness.

In these days of nascent liberty there is the greatest need of preachers of righteousness from among the members of the native Church, not only to show their countrymen the wages of sin and the abounding mercy of God in Christ, but also to teach them the only stable foundation for human liberty, peace and happiness, viz., that "Righteousness exalteth a nation." "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

JAMES S. STEWART,
M. B. EDGAR.

Latakia, Syria, Oct. 5, 1908.

GUNAIMIA, SYRIA.

The fact that some knowledge of the conditions under which the people in our mission fields live, is both helpful and interesting to those who wish to have an intelligent idea of the work, is our only

excuse for this brief article. Gunaimia is a village situated in the northern part of the Nusariyeh Mountains, called here "Djebel Akraad." It is about one mile from the road leading from Latakia to Aleppo, and about 25 miles from Latakia. It has an elevation of about 1200 feet above the sea. It is situated between two spurs of the mountain that separate to some considerable extent as they reach toward the sea, giving some tillable land in the valley below the village.



ARMENIAN QUARTER.

Within the village proper the surface is very rocky, and only here and there are found fertile spots, that form the gardens connected with the village. These are generally planted with mulberry, fig, or pomegranate trees. The European walnut grows wild, and is much prized on account of its nuts, which are much used for food.

The mountains rise quite abruptly on three sides of the village to a height of several hundred feet; and although their sides are both rocky and precipitous, wherever there is found a few square yards of soil it is dug over with mattocks and sown with grain. And although the amount produced is small, many of the people secure their subsistence in this way. The village has an abundance of good cool water that is supplied by numerous fountains that gush forth from the sides of the mountains. This water supply serves to irrigate many of the lower lying gardens during the long and dry summer.



TWO WOMEN AT FOUNTAIN.
THE YOUNGER, A GRADUATE OF LATAKIA
SCHOOL, NOW EMPLOYED IN HOSPITAL.

The people are all of Armenian origin, except four or five Moslem families. In addition to their own language, they all

use the Arabic, the language of the people around them. The population is about 350, of which more than one-half are Protestants, or adherents to the Protestant faith. There are about seventy-five church members. The majority of the people are poor; some of them miserably so. On account of the scarcity of tillable ground near to the village, many of them have to go some distance from home during the summer months to find employment cultivating the soil.



VILLAGE MILL.

Some work at silk-worm culture in the season, and in one way and another make a precarious living. A few families that own land enough to produce their own supplies, by hard work can live comfortably, but those who do not, have little more than a bare subsistence, barley bread and dried figs being all they can afford.

The first mention that we have of this place is by Rev. Dr. Dodds, who visited it in 1859, and found the people very hospitable, and inclined to listen to the gos-

pel. Mission work was begun in the place in 1875, but no regular or very effective work was done until 1885, when a teacher was placed there and regular work carried on until 1892. This was the period of the greatest growth; and through the untiring efforts of the teacher in charge, much good work was done. But, unfortunately, this teacher became imbued with the doctrine of the Plymouth brethren, and began toward the end of his work to sow the bad seed among the people. This caused many to err, and for several years little advance was made. An evangelist was stationed there part of the time, and the place visited by the missionaries as often as possible, during part of the intervening years, but since 1901 there has been no resident evangelist. We have generally been able to send some one there to spend two months during the summer vacation. This with occasional visits from the missionaries or native evangelists, has been about all we have been able to do for them. Their great need is to have a good evangelist to live among them, to instruct and watch over them. He should be a man of sound judgment, with a Christian wife, whose example would be helpful to the women. Such a person is exceedingly difficult to find, and could we find such a person, there is no house to be had in the village suitable for them to occupy.

Several attempts have been made in recent years to erect a building there that would be a suitable place for the people to gather together for religious services, but the government has always interfered to prevent it. A year ago we purchased a piece of ground there with the hope that we would be able to put up a house, but it seemed impossible to get permission. On account of the changed condition of things here we thought best to begin the work without any permission, and have for the past month been preparing material, and

now we have the foundation laid and some work done on the walls of a house that is to be 20 by 30 feet. This will give us a room on the first floor that will accommodate all who gather together for religious services, and the upper story will furnish a residence for any one that may be able to spend some time there. The presence of one or more of the missionaries there during the summer vacation would be very helpful to the people. And if an evangelist could be procured we would have a place for him to occupy.



X MARKS SITE OF BUILDING.

Whether we will be permitted to complete the work begun or not, we cannot tell, but the time seems propitious, and we expect to push the work to completion if possible. We had only twenty pounds

sterling left of a previous fund for that purpose, on which to begin, but that has been added to here, until we now have, with the aid of a few friends at home, about fifty sterling. This will not be much more than half enough to complete the work, but we have faith that if the work is permitted to go on it will be provided for. Seeing that we have here the largest number of communicants to be found in any one place in the entire Syrian field, we are the more anxious that we may be better able to provide for their instruction than we have done in the past.

J. M. BALPH.

TWO ARABIC PROVERBS AND SELF-SUPPORT.

An Arabic proverb concerning the felling of a tree runs to this effect, that nothing will do it so quickly and effectually as "one of its own branches," referring to the ax handle. We are always applying this proverb to the work of the native ministry. And the same, no doubt, is true in all mission lands.

Another favorite proverb which we apply to all sorts of questions involving co-operation and self-support is this: "One hand can't clap." Try it and see. Years ago in the beginnings of mission work here almost everything was done by the missionaries and with gifts from over the sea. That has all changed until in many forms of work the American dollar is supplemented by two from native sources, while in others the whole burden is borne by the native church and community. "One hand can't clap" will apply also to a hundred forms of co-operation in the home land.

MRS. F. E. HOSKINS.



Little words, not eloquent speeches; little deeds, not miracles or battles, nor one great heroic or mighty martyrdom, make up the Christian life.—Bonar.

EDITORIAL NOTES.

This number completes the twenty-second volume of *OLIVE TREES*. The publication of this missionary monthly has taken more time, money and energy than perhaps one minister is justified in expending on a single religious enterprise, and yet so thoroughly convinced are we that a distinctively missionary paper is indispensable to the development of a missionary church, that we propose to continue the magazine for twelve months more, expecting that the people will support us with at least as much liberality as in former years. At the close of 1909, if our life should be spared that long, some one who can do the work more efficiently may be ready to take it out of our hands.

In the meantime we again thank brethren in the ministry who have enriched our columns with their literary productions, and solicit their continued co-operation. All of them are preaching now and then on some aspect of foreign evangelism; and if they would put their sermons into the form of articles and send them to us, they would at once increase the value of *OLIVE TREES*, and help on the cause of missions.



The first Sabbath of December is the day named by Synod for the annual congregational offerings to the missions in the Levant, including Northern Syria, Asia Minor and Cyprus. The appropriation is \$17,500, and it should be the aim of the churches to contribute the full amount. It is the day of opportunity. The present crisis in Turkey has thrown the doors wide open, old restrictions that prevented the opening of schools and the preaching of the gospel are now removed, and our representatives should be supplied with the money needed to carry forward and extend the work. We look for increased

liberality this year, with resultant blessing upon the Church at home and abroad.



The Corresponding Secretary of the Foreign Board wishes us to say that Dr. J. M. Wright is out of the hospital and with his family at Denison, Kansas, where Mrs. Wright and he are making arrangements to return to China by the steamship *Empress of Japan*, which is advertised to sail from Vancouver, Wednesday, Dec. 9, 1908.

He also requests us to say that Rev. and Mrs. R. A. Blair, with two children, were passengers on steamship *Asia*, that left Hong Kong Saturday, Oct. 17, 1908, and was due in San Francisco, Cal., Friday, Nov. 13. The readers of *OLIVE TREES* are referred to letters published in this number for particulars as to the affliction that has called them so unexpectedly to the United States. They intend to remain with friends in Cleveland, O., while maturing plans for the future, and they will certainly have the sympathy of the whole Church and its intercessory prayers for the recovery of Mr. Blair and for the sustaining grace of the Redeemer, while laid aside from active service.



During the past month *OLIVE TREES* has received and passed on to Treasurer Miller the following contributions to the Missions of the Reformed Presbyterian Church: \$33.15, the sum of weekly offerings for six months to Foreign Missions from the young people of Hopkinton Congregation, through Rev. S. Turner Foster; \$5 from Mrs. Robert Willson, of Second Newburgh, through Rev. J. R. Thompson; \$15 from Miss Mattie McLaury, a member of Kortright congregation, to be divided equally among the Syrian, Domes-

tic and Indian Missions; \$100 from "His Workmanship" of Second New York, to be divided equally among the Jewish, Domestic, Syrian, Cyprus, and Tarsus Missions; \$4 from a member of Second New York; and \$10 from a mother and daughter, of Second New York, half to be appropriated to the Semi-Centennial Fund, and half to "improving the Boys' Schoolroom at Tak Hing Chau, with the earnest prayer that it will be said of all who are taught in our Mission Schools, 'They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.'"

The young people of the Church and missionary societies are again reminded that the Board of Foreign Missions has recommended for use in mission study classes this winter:

The Unfinished Task. By James L. Barton, D.D. Paper, 35 cents; cloth, 50 cents, including postage or expressage.

Please send all orders, accompanied with money, either in postal orders or New York drafts, to

R. M. SOMMERVILLE,

325 W. 56th Street, New York,

and the books will be forwarded without any delay.



After a rough and in many respects perilous passage Rev. and Mrs. R. A. Blair, with two children, reached San Francisco, Friday, November 13, 1908. There they were met by Rev. W. C. Allen of Oakland, Cal., who rendered them valuable assistance. Thursday, 19th inst., found them with their friends in Cleveland, "well, only very tired," and "thankful that the Heavenly Father has shown so many tokens of His favor in the midst of perils."

Mr. Blair writes that he can see "very well still with the right eye, but not with the left." He will go into a hospital for treatment as soon as arrangements can be made, and the churches will be earnest in prayer for his complete recovery. His heart is in China. Speaking of the changes in that Empire, he says, "They will all be overruled for His glory and the advancement of His Kingdom. It makes us long only the more to be there and able to work, but we know His way is best. The opportunities were as never before, and in our own mission most bright, work pushing the workers on every side."



There are those who would die for Christ, but in these times He calls for men willing to live for Him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.—*Rev. Josiah Strong, D.D.*



John R. Mott says the gravest perils threaten the Church, if she neglects to press her present unparalleled advantage in world-wide conquest by a great forward movement. In the foreign field missionaries will be broken down by the very success that has come to them in the ingathering and opening of doors.

The sin of unfaithfulness, hypocrisy, the debasing influence of luxurious and selfish living, God's withholding His Spirit through our disobedience to the demands made by our opportunity. All this is ours, and much more, if we fail to go forward.—*Ex.*



There is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—*John Ruskin.*

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